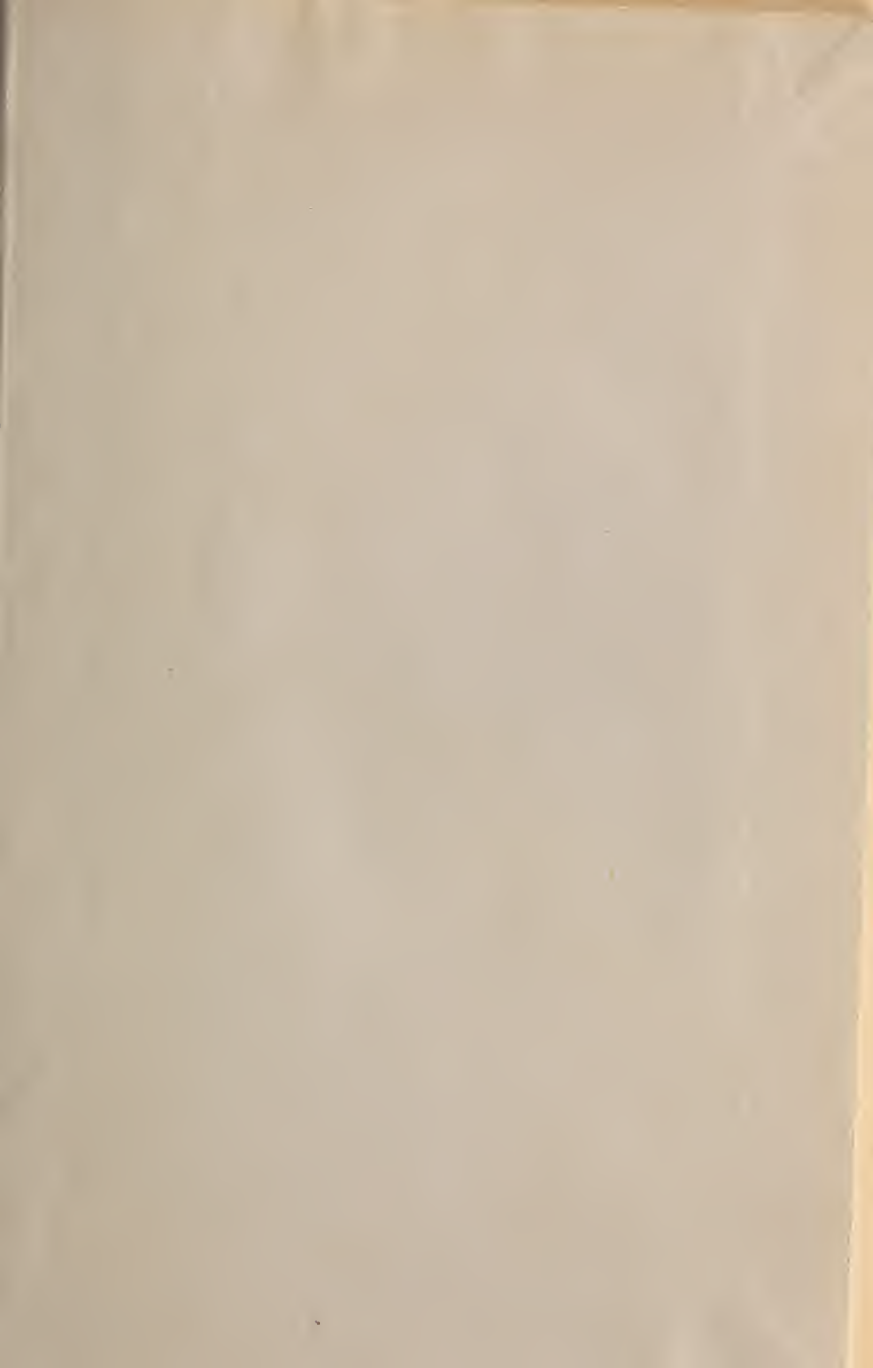




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The Student volunteer





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The Student Volunteer

VOL. III.

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No. 6

WHY DO NOT ANGELS PREACH THE GOSPEL?

BY EUGENE STOCK, ESQ., LONDON, ENGLAND.

Surely they would delight in the task! Surely they would "fly swiftly" (Dan. ix. 21), to tell everywhere what they did tell the shepherds of Bethlehem on that blessed night: "Unto you is born a Saviour, which is Christ the Lord!" For that message was "good tidings of great joy," and it was for "all the people" (Luke ii. 10, *R. V.*). True, "all the people" meant all Israel; but in the Christian dispensation there is neither Jew nor Gentile, and "all the people" has become "all the world." Yet that solemn night was the one only occasion on which the angels have been allowed the glorious privilege. They have never had it again.

In the Acts of the Apostles, the Book of Evangelization, there are seven instances of the ministry of angels. Two angels announced to the wondering disciples of Christ that the same Jesus who had just ascended would come again in like manner (i. 10, 11). An angel opened the prison doors that confined Peter and the other apostles (v. 19); and an angel again opened the gates of the prison in which Peter was immured alone (xii. 7-10). An angel summoned Philip from Samaria to go and teach the Ethiopian treasurer (viii. 26); and an angel came to Cornelius with a special message from heaven (x. 3-7). An angel executed God's judgment on Herod (xii. 23); and an angel assured Paul of God's deliverance of him from the raging of the sea (xxvii. 23). But in not one of these cases did the angel preach the gospel.

Two of them are particularly significant. The Ethiopian treasurer, journeying back to Africa, is reading the sacred books of the city and people he has been visiting. An angel is sent to provide for him an exposition of what he is reading. But what does the angel do? Does he follow the chariot, and joyfully tell the inquiring reader of the Lord prefigured in those sacred books? Not at all. He must needs fly fifty miles off, and fetch an evangelist away from a great and growing work to teach that solitary traveler. So again, when the devout Roman centurion is chosen to be the first-fruits of the Gentiles unto Christ, and when an angel comes to him with a message from God, what is that message? Not the message of salvation, but simply a direction to send far away and fetch a man named Simon, who is lodging with another man named Simon. What the angel cannot do, the Galilean fisherman can do. "*He shall tell thee.*"

Now, why was this? The answer is found in one word, "*witness.*" The very last words of the Lord Jesus upon earth were these: "Ye shall be *witnesses unto me*, both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth." "And," continues the inspired historian, "when He had spoken these things, while they beheld, He was taken up, and a cloud received Him out of their sight." (Acts i. 8, 9; see also Luke xxiv. 48.) The Lord was pleased to ordain that the glad tidings of salvation should be proclaimed not by heralds, but by witnesses. Now an angel could be a herald, but he could not be a witness. A witness in a court of justice is not allowed to give what is called hearsay evidence. He must speak only from personal knowledge. And the angels cannot speak from personal knowledge of a Saviour, for they have not needed one. They are not a fallen race, and Christ did not die for them; but He did for man:

Worthy the Lamb that died, *they* cry,
 To be exalted thus!
 Worthy the Lamb, *our* lips reply,
 For He was slain *for us*.

So the Lord Jesus, having died on the cross for our sins, and having risen again for our justification, comes to us whom He has saved, and says: "Ye shall be witnesses unto Me." To you, lost but redeemed sinners, He seems to say: "I commit the high privilege of telling of me to other lost but redeemed sinners."

Now think how important and yet how simple a thing it is to be a witness. Watch that trial for murder. See the judge upon the bench, learned, experienced, impartial; see the advocates, the counsel for the prosecution and the defence, clever and highly-trained men, bending all their energies to get the prisoner condemned or acquitted; see the jury, twelve practical and sensible men, sworn to give a true verdict. But where would judge and counsel and jury be without the witnesses? Upon the witnesses, after all, hangs the issue of life or death to the prisoner. And even a little child may be a witness. The question is not one of age or learning or influence. Can he testify to the facts? If so, young and helpless and ignorant though he be, he is qualified to be a witness. And Christ says to us: "Ye shall be my witnesses."

The Lord Himself was a witness, the Faithful and True Witness. "We speak," He assured Nicodemus, "that we do know, and testify that we have seen." In this, as in so many other respects, He has given us an example that we should follow His steps. Who will follow Jesus?

Testimony, then, is an important part of our work for Christ. Our message to the great dark world is not "Christianity is a beautiful religion," not "the gospel is a better system than this or that other system." No, but it is this:

First. Jesus Christ has saved *me* from the penalty of sin; and He can save you.

Secondly. Jesus Christ is saving me, day by day, from the power of sin; and He can save you.

Thirdly. Jesus Christ will save me, when He comes, from the presence of sin; and He can save you.

Incidentally we have here the threefold sense in which the word "salvation" is used in Scripture; but the point to be noticed is the

personal testimony: "Has saved *me*;" "Is saving *me*;" "Will save *me*." That is bearing witness; and it will tell upon the hearers when the most urgent arguments and the most eloquent exhortations have failed.

Can we truly give this testimony? Is it no mere "hearsay evidence" in our mouths? Will it stand the test of cross-examination? If so, then may the Lord enable us to give it out fearlessly, lovingly, invitingly, and very humbly.

But *where*? "In Jerusalem?" Yes, at home; in our own houses, in our own circles, first of all. But not there only: "Unto the uttermost part of the earth." And observe, if we, redeemed men and women, fail to do it, the angels cannot do it, and it will not be done.

THE FINANCIAL PROBLEM AND ITS SOLUTION.

BY SHERWOOD EDDY.

The Situation. As we turn from board to board we find in almost every case either a heavy debt, a large list of rejected or deferred applicants, or at least such a stringency of funds that there are no adequate means to increase the force on the field. There is an almost universal shortage of money. This is not merely the result of the present financial depression.

The ever increasing number of applicants raised by a growing movement will never again permit us to come, with any hope of success, with empty hands to be sent as a dead weight by an overburdened board. The idea has prevailed that a man has done enough in deciding to go as a missionary and that the board should do the rest—that a man was called to be a missionary *over there*, but that he had no other work before going than to prepare himself for *future* usefulness. The last century has perhaps shown that the world will never be evangelized by a few individuals going silently out to the fields and leaving behind a church that is listlessly dropping its pittance into an annual contribution box.

What are the facts that confront us to-day? On the one

hand a heathen world that is increasing every day faster than our converts, and on the other a church whose wealth, despite the financial crisis, is increasing as fast as the heathen. A church that was given by her Lord but one objective work and that could furnish sufficient funds for the evangelization of the world in this generation by each of its members giving a penny a day; that finds after eighteen centuries that there are more heathen in the world than ever before; that is giving less for evangelization of the regions beyond than for jewelry or tobacco, and less, from this whole county, than is expended annually for idolatrous worship at a single shrine in India—that church is asleep, and when the church sleeps the world dies.

The Responsibility. The volunteer stands now in a position of peculiar responsibility and opportunity. He is between a lost world and a sleeping church that might be aroused to save it; between the empty treasuries of his board and Christians that might fill them. It is easy to blame the church or the board. But let him that is without sin cast the first stone.

Whose is the fault? Until I can say: "With God's help I have secured for the board *at least* my own support," it is *my* fault. The church does not give, mainly because it does not know. We know, or should know, and we are as responsible for giving the church the knowledge of the world's condition, as for giving the world the knowledge of the church's Saviour.

A board secretary writes: "If the church is not brought to meet the test immediately it will result in incalculable harm. Burn it into men's hearts that they must create their own constituency of supporters, that they are not to go out to the foreign field on the basis of the interest which existed in the church before they offered, that they are themselves to share in the creation of a greater missionary interest, that they are to throw their lives purposefully, before they go, into unwavering, persevering, ceaseless effort to thaw the frozen enthusiasm of the church."

To be rejected by the boards under these conditions does not free us from responsibility to Christ's command.

The Lord has told us to go and "*My God* shall supply all your need." There is no man, whom God would have in the foreign field, who, by prayer and pains cannot secure the means wherewith to go. If then we are not sent the responsibility will be our own.

The volunteer may not be eloquent, but every word is enforced by the silent testimony: "This young man has given his life, cannot I give my means?"

We to-day are men of Macedonia! The heathen are dumb and we must voice their need. We must say to our fellow students: "Come over and help us," and to our fellow Christians: "In the name of our Lord, *send us.*" Let us not postpone our lives, but live them now. Let us grasp the truth, and repeat it again and again: "I am a missionary now."

To illustrate, two volunteers were recently interviewed. The one who had looked to the board to supply all his need was practically rejected, though a man of ability, after planning all his life to go. The other, a man of apparently less ability, was going through the board but under the assurance that God must supply his need. He was several times before going offered his support from various sources in answer to his prayer and work. Two volunteers connected with a certain institution furnish another contrast. One, reluctantly rejected by his board for lack of funds, saying: "If I could only have known this a year ago, I might have raised the money for the board myself;" and the other, in the same institution, raising for his board before leaving college over \$5,000 among the neighboring young people's societies, and doubling the amount in his seminary course, is now planning to secure for the board the equivalent of his own support, in addition to paying the entire salary of another man with money of his own.

The Solution. Granted the need and obligation of raising more money, how go to work?

1. Let each individual volunteer make the matter of securing his own support before going to the foreign field a matter of

earnest prayer. Let him not postpone but begin to pray, plan and execute now. Your own church, a group of young people's societies, a summer's work, a term spent in speaking among the churches, or an interview with a single individual may furnish an answer to your prayer.

2. Let each Band send out, *this term*, a printed circular, mimeograph, or personally written letter to every accessible pastor and young people's society. Let this letter contain a brief statement of the Movement and purpose of the Band, the subjects and character of the addresses offered, and ask what method of giving the church employes, etc., i. e., learn their condition and need.

3. Hints. Lay a foundation of prayer. Go thoroughly prepared with recent and telling facts. (See pp. 108-9). Make all statistics comparative to population of your own city, state, etc. When favorable try subscription by passing cards, but avoid cash collections.

Expect definite results. Always crystallize impressions and resolutions to some definite undertaking in the line of giving.

Give or sell literature that will feed the missionary fire kindled. (See list page.)

Let us us not be general but personal. Christ's command is to *me*. The world's need appeals to *me*. The financial problem confronts and involves *me*. Am I doing all in *my* power to meet it? Lord, what wilt Thou have *me* to do?

THE MONTHLY MISSIONARY MEETING.

JOHN R. MOTT.

I. TOPIC: THE CHRISTIAN MOVEMENT AMONG THE YOUNG MEN OF MISSION LANDS.

II. TREATMENT OF THE TOPIC. Let there be three well wrought out, fifteen minute speeches on the following aspects of the subject:

1. *The Field*. Under this division of the topic facts should be presented showing the number of young men, their special

importance as a class, their chief temptations and perils, the conditions favorable to the spread of Christianity among them.

2. *The Movement.* In this connection there should be a setting forth of the providential inauguration of the work of the Young Men's Christian Association in mission lands, the extent, fruitfulness and stability of that work, together with the need of its further extension.

3. *Why this Movement Should Be of Special Interest to Students.* Such reasons as these might be emphasized: The movement began in the colleges of mission lands; it was started and extended by American students; it is manned to-day almost exclusively by student secretaries who have gone out from our own college associations; it is in direct line with the fundamental purpose of the Student Volunteer Movement.

3. *References.* "Is It Incumbent Upon the Young Men's Christian Associations to Promote Foreign Missions, and If So What Does This Suggest?" price, 5 cents; "The Christian Movement in the Universities of America, Europe and Asia," price, 25 cents; "Foreign Mail"—numbers 1, 2 and 3, price, 5 cents each. A careful examination of the foregoing material, all of which can be obtained of the International Committee of the Young Men's Christian Associations (40 East 23d Street, New York), will afford sufficient information for an acceptable presentation of the topic. Those who have access to the files of the *Young Men's Era* will, by consulting the index at the close of each of the last few years, find additional valuable information.

FACTS AND TRACTS.

SHERWOOD EDDY.

1. The drink bill per capita in United States for 1894, was \$15.

2. Contributions for foreign missions per church member for 1894, 40 cents.

3. Chinese converts in California annually give for foreign missions, \$13. Their annual contribution for all benevolences, \$39.

4. China in her deep poverty gave three times as much for her idolatry in '94, as we for our Christianity.

5. The United States spends annually \$5,000,000 for foreign missions, \$586,000,000 for jewelry, \$800,000,000 for tobacco, \$1,000,000,000 for liquor.

6. More money was blown away in tobacco smoke in the United States in '94, than the church of God has given in nineteen centuries to evangelize the world.

7. Christians in this country are laying up yearly \$500,000,000 of increase above all expenditures, while they are giving about as much to foreign missions as would be given if the Sunday school scholars gave a penny a week.

8. Of every dollar given for Christian work 95 cents stays at home.

9. For the evangelization of every soul in the United States we spend annually \$1.33, for every heathen soul one-third of a cent, or one four-hundredth part.

10. A Bible class of servant girls gave last year \$1,500 for foreign missions.

TRACTS.

1. For tracts on giving write to "Layman," 310 Ashland Ave., Chicago, for samples of 1, 2, 3 and 4, and for No. 3, in quantity, free for careful distribution.

2. For physical condition of women in foreign lands, see "Our Suffering Sisters," 2 cents each. Mrs. Geo. W. Dowkontt, 118 E. 45th St., N. Y. City.

3. On women of India, see "Hindu Widowhood" and "Hindu Women."

4. For condensed facts and charts, see a "Mute Appeal" and "Comparative View," 30 cents a hundred.

5. Mrs. Bishop's inspiring address, "Heathen Claims and Christian Duty," A. B. C. F. M., 1 Somerset St., Boston.

6. For other tracts, see S. V. Catalogue, pp. 27, 28.

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KEY-VERSE FOR '94-'95: "PRAY YE THEREFORE THE LORD OF THE HARVEST, THAT HE SEND FORTH LABORERS INTO HIS HARVEST."

The Volunteer Movement has suffered an irreparable loss in the death of Dr. A. J. Gordon. Since the organization of the Movement he has been an invaluable member of the Advisory Committee. His missionary and Bible addresses at the Northfield Conference, and at the Cleveland and Detroit Conventions, have been a marked factor in the deepening of the spiritual life of hundreds of volunteers. The same may be said of his books and of his articles in the missionary monthlies. And some of us, who were privileged to come in close personal contact with him, know what a large place the Movement had in his prayer life. How much we shall miss him in all of these spheres!

We are greatly rejoiced to be able to present to our readers in this issue an article from the pen of Mr. Eugene Stock, Editorial Secretary of the Church Missionary Society. To have founded the Gleaner's Union and the February Simultaneous Meetings; to have rendered much service on Committees of the Religious Tract Society and the Church Missionary Society; or to have undertaken and fulfilled the responsible charge of forming

the Australian branches of the C. M. S., "the most important task ever entrusted by the Society to one man;" to have done any one of these things were enough to at once arrest our attention and interest. But when we remember that it was Mr. Stock who organized and has fostered the Keswick Missionary Movement,—the British "Northfield"—we shall be involuntarily impelled to read over and over again the message which he has for us. Let us henceforth be better "witnesses."

Since our last issue a new pamphlet in the "Student Volunteer Series" has appeared, entitled: "The Supreme Decision of the Christian Student; or, The Choice of a Life Work." It has been written by Mr. Eddy, one of our secretaries. The fair and honest spirit in which the claims of the various callings in life are considered, the searching questions which are put, and the striking array of facts, will make it an extremely valuable help to place in the hands of a fellow-student who is considering what his life-work should be. The price of the pamphlet is five cents per copy, or forty cents per dozen. Every Band and every volunteer worker should secure at once a supply for use in personal work for new volunteers.

The British *Student Volunteer* appears in a much larger and neater form in the January, 1895, number. We hope that many Bands will place this magazine of our sister organization on the tables of their college reading rooms, and thus keep in touch with the interesting missionary movements on the other side of the water. It contains twenty-four pages and is issued five times during the year at one shilling (25 cents). Any subscriptions to it will be promptly forwarded from our office.

The Student Volunteer Missionary Union of Great Britain is planning for an International Volunteer Conference for January, 1896. In an editorial note the following statement of its object is made: "This is intended to correspond with the Detroit Convention of 1894, but will be even more International in character."

One of the most important and pressing duties for volunteers to-day is the securing of financial aid for the missionary boards. Mr. Eddy's timely suggestions in this issue should be carefully read and acted upon. Shall not these remaining months of the college year witness large things accomplished in this line? The question used to be put: "Why may not every volunteer secure his own financial support?" The question now is: "Am I consistent to my purpose as a volunteer, if I do not do all in my power to secure my own financial support or its equivalent?"

One Band with fourteen volunteers writes: "We were unable to find a time for the Band meeting this week, but were unwilling to put the meeting off, so we met yesterday morning *before breakfast*." Do all Band meetings mean so much to the volunteers that they are willing to come together before breakfast rather than miss a single meeting?

Owing to the fact that most of the Bands and missionary classes are just beginning their work on the course of study on South America, no new course of studies appears in this issue. In our next number a short course on China will be outlined which will be taken up by the classes during the spring term. It is a gratifying indication of the deeper interest in missions in our colleges this year that at least one hundred and forty classes or Bands are pursuing one or more of the courses of study which have been provided by THE STUDENT VOLUNTEER. If facts truly are the fuel, there must be many missionary fires burning brightly in our colleges. Are these fires also *warming* others? Let us look to it that we do not absorb all the heat ourselves.

There are evidently yet a few missionary classes which have been organized, which are not in correspondence with the Educational Secretary. It seems necessary to restate the fact that the Educational Secretary undertakes to send weekly suggestions to all the classes taking up any of the courses which have been provided through these pages. Let no class fail to

report regularly and promptly each lesson that is studied. In return they will receive suggestions for the next lesson and answers to difficulties which may have appeared in the past lesson.

On account of a misunderstanding on the part of our informant the wrong figures were furnished us for one of the denominations in Table II., page 77, of our January issue. The line beginning with the figure 11 should be changed to read as follows: "11, M. E. (North), 2,524,053; 1,042,021; \$0.41; 11,468." We trust that each subscriber will enter these revised figures in that most important table.

SECRETARIES' CORNER.

The chief *object* of the monthly missionary meeting is to give missionary information. Knowledge leads to conviction and conviction to action. The evangelized half of the world is not giving the gospel to "the other half" chiefly because they do not know about them. Those who do know, stand between the two and are responsible. The missionary meeting should break down this "middle wall of partition" of ignorance. *Facts* are needed. Each fact is a seed. Some will fall on good ground.

Each meeting should have three distinct *ends*: (1) It should lead men to pray. One will hardly pray with interest or profit for those of whom he knows nothing. The monthly meeting should keep him in sympathetic and continuous prayer-touch with his brother men beyond the sea. (2) It should also lead men to give. Men give where they know the need. Your meeting determines the knowledge and hence the gifts of many leaders of the future church. (3) It should lead men to go. Men do not go to a people of whom they do not know. An interesting meeting will lead a man to read for himself; should urge him to think and to intelligently face the question of his life-work.

"Know and you will pray, know and you will give, know and you will go."

Each meeting should have in view, and may make more possible, no less an end than the evangelization of the world.

S. E.

There are four things that will make the monthly missionary meeting dull.

1. Lack of purpose. In an average meeting there are likely to be those who are intensely interested in missions, those who are carelessly interested, and those not interested at all. Some are well informed on missions, some have a vague and general knowledge, others none whatever. Continued neglect to have a clear-cut, definite purpose directed toward these various classes, will surely result in dullness for some of them.

2. Lack of unity. Unless a harmonious outline is maintained, the impressions will be indefinite and scattered. A field is being considered—keep the proper perspective. A biography is the topic—strive to center about two or three points that make that particular life striking and unique.

3. Hurried preparation. A month is none too long a time to work up a meeting thoroughly. A speaker selected a day or two before, an article thrust into the hands of some one at the last moment, will insure failure every time. Rarely, if ever, should articles, printed or in manuscript, be read, and then only by an exceptionally fine reader, after much study and prayer; speakers should be appointed early and care taken that they do not neglect adequate preparation.

4. Lack of prayer in planning topics, in choosing speakers and assigning parts; lack of prayer by speakers during preparation; lack of prayer, both oral and silent, during the meeting.

There can be no effective purpose, no unity, no true preparation without prayer. Dull meetings are made bright by prayer.

H. W. L.

Things that make a missionary meeting interesting and attractive:

1. Careful preparation by the missionary committee. The

program should be thoroughly thought out, planned out, and carried out. There should be a clear conception of the purpose of the meeting. Then comes the choice of a subject, its mode of treatment, and its careful division. All the consecrated ingenuity of the committee should be brought to bear on the program. The general subject should be stated in striking and suggestive form, and the subjects for talks so stated that there can be no overlapping of territory, or confusion of purpose. Participants should be chosen with reference to their capability of handling the subjects, and appreciation of their privilege and responsibility. The time allotted to each should be definitely settled. Accessories, e. g., maps, charts, curios, mottoes, and special music should be provided for. In carrying out the program faithfulness is at a premium. The leader and each participant must be informed of his part, and imbued with the spirit of the meeting. Obstacles must be overcome; vacancies must be filled; announcements must be made; accessories must be obtained; the meeting room must be in readiness. "Trifles make perfection, but perfection is no trifle."

2. Careful preparation by the participants. Hymns should be well chosen, and Scripture reading appropriate. A Christian should be ashamed to be less thorough in preparation for a missionary meeting than for a literary performance or an after-dinner speech.

3. Tactful management. All that is unforeseen must be turned to the best account. Distractions and even "breaks," like the wrath of man, can be made to praise God. The leader should gather up the impressions of the meeting, and give them direction and force. There should be a quiet and fitting close. Anything tending to weaken or vitiate the effect should be avoided.

A. M. I.

The Volunteer Movement says: "recruit the men, money will be forthcoming." But this does not mean that the money will appear without the utmost exertions of the men. Fellow-volunteers, as a Gideon's Band, as men *planning* to go abroad, if God permit, are *we* defeating the accomplishment of our aim by expecting

board secretaries and missionary pastors to work their life-blood out to make possible *our* sailing? The boards do not send us—Jesus Christ sends through the board. His money is in the Church. It is not given because of lack of interest, of which ignorance is at the root. Shall we dare to leave school without every young people's society in the vicinity having been educated and fired by our words and by the exertions of missionary committees enthused by our suggestions and the books lent from the college library? The Church cannot withstand His appeals through us. Go, expecting great and definite things; otherwise can we say to Him, if refused by the boards for lack of funds: "I really *planned* to go"? H. T. P.

BAND CORRESPONDENCE AND RECORDS.

BY HORACE T. PITKIN.

I. *Its Importance.*

The importance of this work has been largely underestimated. The writer after years of disbelief has been converted by overwhelming facts. The work should be done by the secretary in his corresponding capacity, or in a few of the larger Bands by a correspondence committee.

Systematic correspondence with the past members of the Band is absolutely necessary for three reasons: (1) The period of teaching or graduate work is most often a critical one for volunteers. Such the Band alone can reach and keep true to their purpose. By our letters, which ought to prove powerful incentives to missionary zeal, we may be the means of saving more volunteers than we can make. (2) Past and present volunteers of an institution should by knowledge of each other become united in that sympathy which makes possible effectual prayer. The power of our "key-verse" may depend on this. (3) Complete records demand it.

Exact records of correspondence and volunteers is also neces-

sary. (1) For those corresponded with. Notes kept of correspondence make future letters progressive in thought and therefore truly helpful. (2) For the Band. Letters from sailed volunteers filed away are often useful. Notes of past correspondence will help and stimulate future Band secretaries. Any future criticism of a volunteer's action may often be disarmed by the exact record kept of him while in and beyond the institution. (3) For the office of the Movement. Complete and useful office records are possible only in this way. (4) For the Boards. The Band furnishing a careful record of a volunteer during his full preparation will give unique and hitherto unattainable information to the Boards. This we owe them.

II. *Supplies.*

1. Box letter-file: "Ideal," "Chicago," "Eureka," "G. E. M.," or like make; can be gotten of any stationer for about 35 cents.

2. Record-book: A well bound blank book about 6x8 inches. See in STUDENT VOLUNTEER, October, 1893, article by Mr. Keller on "The Band Records."

3. Scrap-book: a couple of dozen blank sheets of paper clamped together.

4. There should be a box which will contain the file with the books and other papers belonging to the Band. The box closed, locked, dust proof, can be handed down year by year with ensured permanency of past records.

III. *General Principles.*

1. The aim of all records is to find out everything needful and put it down in black and white.

2. Every letter must be cordial, sympathetic, newsy. A formal note many times is worse than useless. Questions asked should not be in the body of the letter but should be appended to it, and numbered for the sake of convenience in answer.

3. Each member of the Band should have at least one letter to write a year. For each set of letters sent at one time the secretary should, if questions are to be asked, give to the writers a list

of such questions to be appended and a list of topics to be treated. Other matter may be added at the writer's discretion.

4. The secretary should sign all letters, thus having opportunity to amend if necessary.

5. Record the lists of definite questions asked and the topics treated in the scrap-book, and mark entries as "Circular Letter No. —." Index each reply received correspondingly on the upper corner and file away. The scrap-book prevents a repetition of the questions and topics each year, and translates answers given in the letters filed away.

6. Always enclose a stamped addressed envelope. For assurance that letters reach their destination put on the outside of the envelope, "return to, etc."

IV. *Method in Detail.* Suppose a Band has kept no records, what should it do?

1. Search out the addresses of volunteers still in this country. In the first letter, observing rules above, enclose a declaration card and find out the present position by asking:

(a) Class in Institution. (b) Date of signing declaration and denomination. (c) Did signing mean a firm purpose to go unless God should prevent? (d) If hindered are you trying to remove the obstacle and does success seem probable? (e) Work engaged in now? (f) What active work for missions? (g) Plans of future?

Send a second letter if reply is not received in a reasonable time. Then file the answers and arrange the record-book as follows:

A. In first pages enter the names of those who are entirely out of touch with the Movement and wish to remain so. With name enter address, dates of letter and answer, and a word showing position. They are done with.

B. At the top of each one of the next pages enter name, class, home and present address, denomination, date of signing, of those who have ceased to plan to go to the field but who express a strong desire to be kept in touch with the Movement. Such persons should form a very valuable constituency if rightly educated.

C. Allow a page to each sailed volunteer.

D. A page to each volunteer still purposing and planning to go. Enter at the top as in B.

E. Two facing pages to each volunteer in institution. At top of left page enter as in B, excepting "present address."

2. Write volunteers under B and C once a year. Send news of advance steps of the Movement and in missionary interest in the institution. This year, speak of the mission study courses, send a Prayer Cycle, suggest or give a subscription to the *STUDENT VOLUNTEER*, use results of the Detroit Convention. Enter under respective names, dates of letter and answer, address, interesting items.

3. Write volunteers under D each fall and spring. The letter, as well as writing an answer, will be to them an incentive to better work the next half year. Each time ask for record something like this: (a) Missionary books read; (b) missionary talks given and money raised; (c) personal work for (1) souls, (2) volunteers. Ask additional questions at option. For the more isolated volunteers treat topics as under 2. Do everything to bring all into sympathetic relation.

4. Record the work of the volunteers in school as under 3, asking the questions fall and spring. After the last entry of a graduating volunteer enter next year's address.

5. After completing the investigation, results should be reported to the office of the Movement in such detail as may aid in completing its records.

6. Draw up a careful report of the year's work of the Band; file in the scrap-book. In that book can also be placed interesting items, programs, etc., of the Band.

These records mean but little work, but does not the present and future condition of our volunteers demand immediate steps towards systematic records?

The glory and heroism of Christianity lies in its missionary life.—*Phillips Brooks*.

SAILED.

Miss Maud Allen, M. D., University of Michigan, '94, sailed from New York, September 29th, for India, to join the Furrukhabad Mission of the Board of Missions of the Presbyterian Church (North). Volunteered 1890.

Miss Agnes Swenson, of Knox College, Galesburg, Ill., sailed September 26th, for Hadjin, Turkey; under the Woman's Board of Missions of the Interior (Congregational). She spent a year in the Bible Institute, Chicago, before going to college. Volunteered March, 1891.

The Boston Missionary Training School reports four volunteers having sailed within the past few months. Mr. E. C. Pauling, who volunteered May 4, 1894, and was a very successful evangelist before he entered the Training School, has sailed for Corea under the auspices of certain members of Dr. A. J. Gordon's church in Boston. Mr. J. D. Matthews, who volunteered at the same time, sailed for China, October 3d, in company with Wong Csin Chong, who will be his interpreter and helper. They are both sent out and supported by the society of Christian Endeavor in Dr. Gordon's church. Mr. Emil Linde, who is a Hebrew, also volunteered last May, and sailed last autumn for Russia, where he is preaching to his own race. Miss M. Estella Magee sailed on January 5th, for Swatow, China, under the direction of the Woman's Baptist Foreign Missionary Society of the West. Before entering the Boston Training School, Miss Magee had graduated from the Chicago Baptist Missionary Training School. She volunteered in October, 1894.

Rev. W. W. Lawton, Southern Baptist Theological Seminary (Louisville, Ky.), '94, sailed on November 1st, under the Southern Baptist Convention for Shanghai, China. His declaration card is dated March 28, 1894.

Nothing so clears the vision and lifts up the life, as a decision to move forward in what you know to be entirely the will of God.—*John G. Paton.*

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